

# AMERICAN AND FOREIGN CHRISTIAN UNION.

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## BENEVOLENT GIVING AS A MEANS OF GRACE.

Grace is a thing of growth; and, from the smallest germ, may be developed to the amplest proportions and the most luxuriant fruitfulness. As the process of vegetation is subject to the conditions of soil, moisture, heat, and air, and will be helped or hindered, according as these conditions may be in its favor or against it; so grace has its conditions, on the employment of which its successful culture ordinarily depends.

Among those means by which advancement in grace, or the divine life in the soul is promoted, are habitual prayer in secret, the public worship of God, the use of sacraments, the study of the Holy Scriptures, and the conscientious discharge of the relative duties of life. It is not expected that the professed believer, who lives in the willful neglect or careless use of these means, or any of them, will be a thriving child in the household of faith. If such a thing could be looked for, it would be only as a sort of miracle, and would be an event quite undesirable, as sure to be pernicious in its influence and example.

But while the persuasion of the whole Christian world, in regard to the necessity of the right and constant use of

such means of grace, is a sound and just conviction, it is certain, from the Bible, that there may be other means not less necessary and effective, and the disuse of which must be hurtful in the extreme. Among these, we may confidently enumerate *benevolent giving*. We are justified in saying that this duty, made a privilege by its blessed reaction upon him who performs it, is as necessary to healthy and ripening piety as the indispensable practice of prayer. Who can imagine that a prayerless man can be an ardent and increasing Christian? And yet, in truth, we might as reasonably look to find such a character in one who is destitute of practical benevolence. A Christian who never gives, is as much an absurdity in evangelical morality as one who never prays. As well talk of saints who cast off prayer, as of saints who have nothing to give for Jesus and his cause. This language may seem strong to such as have never weighed the subject; but if it be strong, its strength is the strength of truth.

Some, it is conceded, may have little or nothing, either of money or goods, which they can bestow upon benevolent

objects and endeavors. But of all such, it is required, only according to their several ability, and not according to what they have not. If a poor disciple can spare but a shilling in a year, he is bound to appropriate it, and make the most of it, for the attainment of some beneficial result. And the spiritual benefit reverting to the donor is not at all proportioned to the amount bestowed, but to the mind and spirit with which it is conferred. The widow who, out of her penury, cast the two mites in the treasury of God's house; doubtless received as large a reversion of blessing, and as rich an enhancement of her religious comfort and affections, as if her offering had been a thousand times larger, from a thousand-fold ampler resources. Let the "Lord's poor" rejoice that this is so.

Nor is it to be supposed that dry cash, or goods having some material value, are the only benefactions which the liberal soul may devise and execute. Even in the most penniless impoverishment, the generous soul, fired by a Savior's spirit and example, may abound in gifts more precious than money can procure. Our Lord was born poor, and so lived and died; and he appears to have chiefly subsisted, during his active ministry, upon the contributions of his pious friends, who lovingly ministered to his wants. Yet he often directed that thievish traitor who "bare the bag," to disburse from it for the relief of the needy. But what were these charities, in comparison with his lavish acts of kindness to the sick and sorrowing, and his precious word of counsel and comfort to the ignorant and disconsolate! He gives nobly who, having naught else to grant, is ready with personal service, with words of cheer, with fervent and availing prayer, to succor the wretched and

feeble-minded. Nor shall the pining and consumptive poet,

"Who gave to misery all he had—a tear,"

in any wise lose his reward. That tear, a precious and pearly gift, while it soothed the misery of another, ran through his own heart with a thrill of angelic joy.

Thus saith the Lord, "Give, and it shall be given unto you." And again, "It is more blessed to give than to receive." And yet again, "Freely ye have received, freely give." Whole pages might be filled with holy texts like these, enjoining upon the believer the duty and pleasure of benevolence; and forcing us to the conclusion, that he "who nothing gives," can be no growing child of God—and, in truth, no child of his at all.

It is manifest that there are many Christian duties, such as self-denial, sympathy with the destitute and the afflicted, the voluntary support of religious institutions, and the like obligations, which no good man can deny—duties whose performance involves a vast amount of benevolent effort. Nor is it conceivable that such manifest duties can ever be performed so as to afford credible evidence of piety, by one who makes no voluntary contributions to the cause of the Savior, no free-will offerings to the Lord.

The Holy Ghost speaketh expressly, through an apostle inspired for the purpose, saying, "Covetousness is idolatry." And again; passing from the abstract idea to the person, he teaches that no covetous man, who is an idolater, can inherit the kingdom of heaven. On the strength of these true sayings of God, we do not hesitate, at the risk of being taxed with uncharitableness by some selfish worldling, to aver, that one may as consistently and rationally talk of godly idolaters, as of thoroughly



covetous Christians. Covetous Christian! Logic can furnish no more glaring example of a "contradiction in terms."

If anything could be made clear by the light of Scripture, it would seem to be this simple position, that there can be very little grace, if any, and certainly no growth in grace, where practical benevolence is not found. The reactionary effect of this virtue is the grand stimulant of grace in the breast of him who brings it into action. Every gift, either to the cause of Zion or to the welfare of man, if it be a gift of thankfulness and love, is a powerful promoter of the divine life in the soul. It is an identification of interest, a union of affection, and a working co-partnery, between that soul and God. To be merciful as our Father in heaven is merciful, is at once the first and the ripest fruit of affiliation to God. This is the most striking feature in the family likeness between him and the children of his grace. Herein is seen the first trace of his restored image in the renovated soul.

This is not only one of the first evidences of regeneration, but it is the most constant token of a sound conversion to God. Christianity as a life, and as a saving reality in the soul, consists in the imitation of Christ, whose whole course was a succession of precious gifts to the poor and perishing—yea, whose whole being in this world was one "unspeakable gift" to our dying race.

*We must give*, if we are to be in the least like him. *We cannot help but give*, if any measure of his spirit be in us. *We should delight to give*, if we are at all of the same mind with him. Gratified benevolence, that infinite pleasure of the great God himself, will become not only our highest luxury and spiritual enjoyment, but a *necessary of life*. We shall not be able to live without it. The privation would be worse than famine, and more painful to endure. The growth of grace will crave and demand it as a food from whose elements it is nourished. "Herein is my Father glorified; that ye bring forth *much* fruit; so shall ye be my disciples."

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### WILL IT SUCCEED ?

Will **WHAT** succeed? Why, the efforts which the Board of Directors of the **AMERICAN AND FOREIGN CHRISTIAN UNION** are making, dear reader, to rouse yourself, and every Protestant in the land, to help them in their sacred work.

Romish priests speak, and, without delay, men and money are forthcoming to sustain their operations, and to extend them all over our country, and indeed all around the globe. Lift up your eyes, and take a view of our beloved country—once, almost without exception, the land of a Protestant faith,

and the home of the descendants of the Puritans. See now in our cities, and in all our manufacturing districts, Romish cathedrals, churches, colleges, monasteries, nunneries, mass-houses, and swarms of officials, of various, and some of them of strange tongues, busy and in earnest at their work—a sight such as would have shocked and greatly alarmed our fathers, could they have seen it!

Count up their numbers. In a few short years they have grown from a few thousands, to form about an eighth

part of our population. See a *quarter of a million* of dollars flowing *yearly* from Europe to help them to embarrass the policy, to ensnare and enslave the souls of the people. And more than this. See vast multitudes of nominal Protestants helping, yes, *helping* them to the accomplishment of their peculiar work, by countenance, flattery, commendations, and even with *cash*, in very many instances, more than they ever give to aid any patriotic, humane, or evangelical enterprise, however earnestly it may be solicited at their hands.

These things meet the vision of the observer almost every day, in different parts of the country. See in this great metropolis more than (\$30,000) *thirty thousand* dollars, recently raised at one "fair," to promote a Romish enterprise, and considerable portions of it flowing from PROTESTANT pockets! Listen, then, to the "*claims*" of these people, as set forth by their editors and hierarchy. Listen, too, to their *reproaches* of Protestants, and to their *boast* of ability to dictate even now, to our National and State Legislatures, the favorable consideration of themselves, of their policy, and of their plans.

But besides all this, and more especially, we beg the consideration of the deep ignorance of the mass of these people, and also of their spiritual state. Romish doctrines and usages are not of the Gospel. They are fatal as the doctrines of Confucius, or of any other Pagan teacher. We would view them especially as they stand related to the *missionary work*, and scarcely at all besides.

The Board, therefore, would rouse you to do something for the sacred cause in which they labor—a cause which seeks to propagate religious liberty and a pure Christianity, which

Romanism, throughout *three-fourths* of Christendom, has nearly, if not entirely, blotted from existence, and which it will totally extirpate and take away from this land, and of course from our children, if it is allowed to gain, as it aims to do, dominion here. Reader, do you doubt it? Look, then, to every land where it is dominant, and see what it has done in regard to these things, and remember that Rome claims to be unchangeable. She only wants the power, to make you and your children *feel* her hatred to your liberty, and the Gospel which you love.

Do not be deceived by a mere outside show of good works attempted, or even performed, by her in this country. Are you so weak? Know you not that Rome is a stranger here? that she is among Protestants, and is indeed upon her good behavior? She does here many laudable things, which, in Papal lands, she scorns and utterly refuses to do. Go to those lands, if you would read her true character and her real spirit. Go to Spain—go to bleeding and ruined Italy. In her prisons, and Inquisitions, and in her stifled life, and also in her extravagant vices and want of evangelical religion, see Romanism, and learn to estimate it rightly. Do not ignore the history of more than a thousand years, and the sad experience of your fathers.

Shall our Republic be reduced to such a state? Shall it be made like the Mexican and South American Republics? You answer devoutly, "God forbid!" But what shall prevent it, if Romanism prevails? And what shall prevent its prevailing, if you, and others, not only *do nothing* to prevent it, but continue to encourage it, as has been done, by Americans during the last twenty-five years?

WHAT INDEED SHALL PREVENT IT?



Do you say that Bible Societies, and Tract Societies, and missions to Protestants, will do it? What a delusion is your theory! Look at the history of these things. A noble work has indeed been done by those charities named; but if your theory were true, Romanism in this land should by this time have been reduced to a very small affair; whereas, on the contrary, it is many fold stronger, more arrogant, assuming, exclusive, and pugnacious, than when Bible Societies and Tract Societies began their noble career.

This idea, therefore, of arresting the progress of Romanism in this land, *by those agencies alone*, will not do. It is deceptive. The sooner it is given up the better, and the wisest men in the nation are rapidly abandoning it. No, no, it will not do. And the Board now seek to rouse every Protestant to direct and vigorous missionary measures, which, under the Divine guidance and blessing, may be greatly salutary and effective. Similar measures, as they have employed them within the last seven years, have been most signally successful in this and in other lands, as the article immediately following this will abundantly show. To invite their countrymen to patronize the measures, and to encourage them to whole-souled efforts, in this line, such as the cause demands, they addressed a respectful and earnest letter "post-paid," to all ministers of the Gospel, accompanied by a tract, entitled "Summons to American Protestants."

And lest that letter should fail to reach some minister to whom this number of our Magazine may come, we insert it on a subsequent page. We there also insert the "Summons," that the substance of the articles under that name, contained in the last three numbers of the preceding volume, may be

seen *at one view*, and that we may again, in a respectful, yet serious and solemn manner, press upon every man's conscience the *DUTY* of doing *something effective* in this great, and, to Americans at least, increasingly important missionary enterprise. We fear that hitherto we have not urged it as we should, and as its vast importance demands.

It is pertinent, then, to ask—and to us the answer is a matter of no little anxiety—What will be the *result* of this effort? WILL "NO PASTOR HEED THE REQUEST?" Will all the ministers of our Lord Jesus Christ in this nation—Methodist, Baptist, Congregationalist, Reformed Dutch, Presbyterian, Lutheran, Episcopal, and all others to whom this Magazine and the "circular letter" may come, treat it with indifference, and not lift a finger to help in this sacred cause? We can't believe it. We will not believe it, till forced to it by actual experience and observation.

But let us be understood. We ask no abandonment of other objects. We ask no desertion of denominational Boards or denominational interests. But we do ask—earnestly ask—a cordial remembrance in the "Monthly Concert," in the "Sunday-school," and in the *distribution of the charity of the Church of God*, a testimony of the liberality and vital Protestantism of the American churches and ministry; and in this we feel that our request is not unreasonable, nor unkind, nor out of place.

For we know that the American churches have zeal enough, if once aroused, and money enough, if disposed to use it, for all the purposes that evangelical religion demands. Much less than *HALF* the sum, (*twenty-five millions*), lately drawn by politicians from the people and expended on the election of a President, demonstrates the abundance of money in the land.

Let ministers, then, take lessons from "the children of this world," in this particular. Let them fear no lack of money, but be as zealous for the furtherance of Christ's kingdom as they are for merely political objects, and the desired end will be readily gained, and the (\$50,000) *fifty thousand* dollars which the Board needs between this and the first day of April next will be all promptly sent in to the treasury. Shall it not be? Brethren in Christ, you must mainly decide this matter.

And here, perhaps, we ought to say, that the claim of the Board is more urgent on ministers and other friends, because they now have few collecting agents in employ. State after State, and territory after territory in the nation, has no collecting agent of the Society in it. The Board must therefore rely very much upon ministers of the Gospel and private friends, to preach and represent to others the labors and wants of the Society, and collect and send them funds. And for labors thus rendered they will return their warmest thanks.

We beg then, dear reader, to know, in this view of the case, what you will do. And we venture to suggest that, if you are a Pastor, before you lay down this Magazine, you determine on *the day* when you will bring the subject of the AMERICAN AND FOREIGN CHRISTIAN UNION before your people, and take up a contribution for it. If you have never done it before, let not that be a hinderance, BUT DO IT NOW. As the Society is doing an almost indispensable and a successful work, help it on, and

in good time send in your funds. Act just as you would if you thought the Society would be broken up, if you failed to help it.

If an agent of the Society is near you, send for him, if you choose; and if not, "do up" the work yourself.

If you are not a minister, but a private individual, you can send in your own contribution without delay. Do that. *But you can do more.* You can go personally to your pastor, and encourage him to bring the subject before the church, and to have the contribution gathered at once. You hardly know how much these visits encourage Pastors. Do not fail, therefore, to use your influence with your Pastor to bring about the desired end. You can also speak or write to some benevolent friend or friends about or beyond you, and engage them to send something to the treasury. You can start, it may be, some subscriptions among young people, or in the Sabbath-school in your congregation, and raise funds in that way—and thus do good to all who give.

But we will wait to see what you and others of our friends will be able to do for the Board. And till the result shall have proved the contrary, which we trust will *never* be, we will hope to be able to answer the question at the head of this article in the affirmative.

And of this we will be confident, if you will read with prayer, and weigh with candor, as in the light of eternity, the important matter set forth in the next article, and to which this is but an introduction. Here it is—read it.

#### COPY OF POST-PAID CIRCULAR TO ALL MINISTERS OF THE GOSPEL.

"BRETHREN IN CHRIST:—

"May it please you, at the special request of the officers of the AMERICAN AND FOREIGN CHRISTIAN UNION, to read the 'Sum-

mons to American Protestants' with attention and prayer. It relates to matters of vast and solemn importance to the souls of men and the Church of God, in regard to



which you may feel it your duty to make a personal effort.

"It is obviously impossible, by any system of agencies, to reach every church which might willingly contribute to the objects of this Society; and the *expense* of any such system would be a sufficient objection to it, if there were no other. We respectfully solicit of each pastor whose soul is alive to the claims and interests of evangelical Protestantism, to present the subject as soon as may be in his own congregation, and to remit to us whatever may be collected in aid of our operations. The opportunities are growing upon our hands with a rapidity which fills us

with deep concern. It matters not that very many of such collections will be small in amount: they will re-act beneficially upon the givers; and the confluence of numbers swells the streams of beneficence which make glad the City of God.

"Yours with Christian esteem."

Signed,

THOMAS DE WITT

E. R. FAIRCCHILD,

A. W. McCCLURE,

JOHN W. CORSON,

ANSON G. PHELPS,

EDWARD VERNON,

*Officers of the Society.*

## SUMMONS TO AMERICAN PROTESTANTS.

Before the world can be converted to Jesus Christ, the Romanists, who form about one-fifth part of its population, must be converted. Before they can be converted to God, the Gospel in its highest purity and power must be preached to them. And before the Gospel can be thus preached to them, Protestant Christians must send the preachers, and furnish the means to sustain them in their preaching; and all the rest must be left to Him who hath ordained the use of these means, and promised his effectual blessing to the right means when rightly used.

This series of truths we hold to be self-evident, both separately and in their logical order. They are confirmed by common sense and piety, as well as by the providence and word of Almighty God. To obtain the great ultimate result, in the incorporation of all people into the glorious kingdom of grace and salvation, Protestants must give all diligence to the work of spreading the gospel of redemption throughout the Papal world. Is it not strange that Protestants should need to be convinced of a duty so plain; or, if

convinced already, should need any persuasions to urge them to its performance? Can they neglect this great and solemn duty to their Lord, and to the souls for which he bled, unless it be by stifling their convictions, or proving recreant to their principles? Why is it, that each one is not asking of himself, What have I ever done to save the blinded Papist? What can I do now to save him from the "Babylonish woe?" If the eye of one such Protestant may chance to fall upon this page, let him read it as a message from the Lord, speaking to him directly, as an individual responsible to Christ, and bound to him by the most sacred obligations of gratitude and love.

Reader! do you feel any promptings of religious affection in regard to this matter? Are you ready to ask for ways and means whereby you may practically attain an object of such importance?

Then, first of all, *pray* fervently and perseveringly for them that are ignorant and out of the way, misled by the soul-destroying delusions of Rome.

Secondly, that your prayers may not stand alone, but be seconded by your *works*, do what you can by personal effort to win to Christ the soul of some Romanist, man, woman, or child.

And thirdly, that your influence may be felt more broadly than your personal efforts can go, come to the help of the AMERICAN AND FOREIGN CHRISTIAN UNION.

This is the only Association organized in America, and the largest Association formed in the whole world, for this truly Christian purpose, by Christians of all evangelical denominations, to operate in any and every place where providential opportunity amounts to providential invitation.

It represents, therefore, the MORAL UNITY of Protestants, standing together upon those grand fundamental truths of revealed religion which are essential to the salvation of the soul. This *moral unity* it maintains in opposition to the forced and formal unity of Rome, and in confutation of its groundless reproaches against the Protestants as split up into hostile and irreconcilable sects. It is, indeed, no sect for merging into a new sect all the differences of such as already exist. But while it leaves to each of its members its distinctive denominational preferences and peculiarities untouched, it receives from him a practical declaration, that the life and very essence of the Protestant religion lies in those famous doctrines of the Reformation in which all true Protestants agree as with one heart and soul. Its basis is those doctrines which abase the pride of man, exalt the glory of God, magnify the grace of the Spirit, and hold to Christ as the Head over all things to the Church, and as the life and salvation of every one that believeth.

On the ground of this moral union in all saving truth, the Society is a combination for a purely MISSIONARY purpose. Its aims and measures are spiritual. It seeks the salvation of lost souls by presenting the needful truths to the mind of the Romanist. It is true that the Papal system has social and political relations of vast importance; but with these the AMERICAN

AND FOREIGN CHRISTIAN UNION has nothing to do. It leaves these aspects of the system to be dealt with by others as they may choose. But its own action is scrupulously confined to the infinitely more important *religious* elements of the question.

#### ROMANISM IS THE GOSPEL'S CHIEF HINDERANCE.

The idolatries, and senseless, absurd, and manifestly unchristian religious ceremonial of the Papists, together with the practical bearing of the whole system of the Papacy, constitutes a formidable barrier (and, indeed, it may be said, and not unjustly, to constitute THE barrier) to the progress of the Gospel among the heathen populations of the globe. Evangelical missionaries in all parts of the unevangelized world have come up against this barrier. They have met it on the continents and on the islands of the ocean, in the crowded city and in the rural districts, and wherever they have sought to do their work, and to secure the adoption of the Christian religion. Little hope of ultimate and complete success in the work in which they are engaged can reasonably be entertained, till the Papal world is thoroughly reformed, and the Gospel reinstated in it, in its simplicity and power. Had this barrier been out of the way, or, in other words, had the Papal world been evangelical in doctrine, and conformed in its practices to the requirements of the laws of Christ, doubtless Mohammedanism and Paganism would long before this date have been swept from the face of the earth, and would have given place to a pure Christianity.

THE OBJECTS SOUGHT.—We wish to secure the thought, the serious, prayerful, and searching thought of the friends of Zion, and not only their thought, but their sympathies, prayers, and effective co-operation in increased efforts for the re-conversion of the Papal nations, and those other portions of Christendom which have apostatized from Christianity. If, to such *increased* attention and effort for this form of charity, motives additional to those already



advanced are desired, the following facts may be considered:

**THE HISTORY OF THE PAST.**—The most glorious results to evangelical religion, and to the temporal and eternal interests of men, were associated with, and flowed from, the labors which were put forth in behalf of Roman Catholics, in the times of the "Reformation." Romanists, in the sixteenth century, were fully as ignorant, bigoted, and hostile to a pure Christianity in general, as the masses in Papal countries are now; and there was quite as little ground to hope for success, in connection with any measures of reform, as can exist at present, in connection with almost any people who are under the dominion of the "Man of Sin." But Martin Luther, a pious and courageous man, arose in Germany and gave himself to the work. In Scotland, France, and other countries, other men arose and followed his example, and the work of reformation was instituted and carried triumphantly forward. Various events seem clearly to indicate it to be the will of God that such efforts should in our day be energetically renewed.

**CHRISTIANS AWAKING.**—It is a fact of marked significance, that Protestant Christians of various denominations, in different parts of the world, are, of late, beginning to feel an unusual interest and sense of responsibility concerning the spiritual condition of Romanists. A greater number of individuals in England, Scotland, and in the evangelical churches on the continent of Europe, are thinking and praying, and to some extent acting, in relation to this matter, than have been heretofore for many long years. And this state of things is increasing. The numbers thus affected are growing, both in the New and in the Old World. And why is this? Why does God lay upon the mind and heart of his people a given subject, and hold it there, if he is not in this way calling them to the work in which he thus gives them an interest?

**NEW DOORS OPENED.**—Another of these events is, the remarkable opening now of doors of usefulness, in Papal countries, for evangelical missionaries. Until quite recently the whole Papal world was closed

against Protestant missions. Till then, missionaries and funds for their support would have been useless, as there was no field to enter and no work to be performed; but how changed is the state of things! In the Papal parts of Ireland, in Belgium, in Sardinia, in the vast empire of France, and in several of the countries of South America, and in some of the West India Islands, missionaries may enter, and, if prudent, prosecute their work to almost any extent. In Mexico, also, the way seems now rapidly preparing for similar evangelical efforts. And what is this wonderful removal of bolts and bars, this opening of doors and prostration of walls which formerly hindered the approach of missionaries to these Romish people, if it be not the Divine voice *practically* directing us to go to them with the Gospel, which alone contains the words of life?

**PUBLIC OPINION GREATLY CHANGED.**—Another of these events is, the wonderful change in public opinion which has taken place in this country, within a few years past, in regard to the duty and the desirableness of the work in behalf of Romanists, both at home and abroad. Though the numbers who now feel and acknowledge the obligation that rests upon Protestants to labor for the salvation of Romanists are less than they should be, they are vastly increased beyond the amount of former years. Twenty years ago, a few names would have comprised the whole company in America who cherished any interest in the matter, or who, if it were named in their hearing, would have stopped to give it a second thought. Public attention had not been turned in that direction, and the course of Divine Providence had not been such as to thrust the Papal world, with its wants and woes, or its rich and delightful promise as a missionary field, upon the minds of our citizens. The few who saw it prayed, and wept, and labored alone; and if perchance they spoke, or preached, or published on the subject, few, if any, sympathized with them. Pastors and people, generally, had no interest in it. Few preachers preached about it, or would allow the use of their pulpits for that pur-

pose to others. But now, most of the leading denominations in the country regard it in a different light. In every section of the nation, east and west, north and south, there are multitudes who look upon the Papal world as a missionary field of the highest interest and importance. "This is the Lord's doing, it is marvelous in our eyes."

**REMARKABLE SUCCESS.**—Another of these notable events, is the remarkable success that has attended the labors of the Society. It cannot be reasonably expected that the fruits of the AMERICAN AND FOREIGN CHRISTIAN UNION, in the brief period of its history, (seven years,) can be so numerous and imposing as those of Societies which have been *thirty, forty, or more years*, in the field. But, through the Divine blessing, its fruits are numerous and precious. And, as if to beckon its friends onward to greater zeal and exertion, God has caused it to produce more than they had ventured to hope.

Let us survey some of these precious and invaluable fruits. While it has not been the wish of the Board to form churches, and it is not in accordance with the design of the Society to form them, except in extraordinary cases where the converts cannot (through ignorance of the English language, or some other sufficient cause) be connected with a church already in existence, there have been gathered in different parts of this country about *twenty* congregations of French, German, and Irish, which have grown into churches, and added their numbers and strength to the evangelical denominations in the land. This is a result whose value no amount of money can fairly represent.

More than ONE THOUSAND Romanists have been reported to the office, from various ranks in society, though chiefly in the humbler walks of life, as having given credible evidence of a change of heart in connection with the services of the missionaries employed. Besides these, there are doubtless many others not reported. Follow these converts through life, and see their happy influence and peaceful deaths,

and the worth of these fruits cannot be estimated. About *ten thousand* Romish children and youth have been collected in Sabbath-schools, taught by the missionaries themselves, or conducted to schools in their neighborhoods connected with some evangelical church. Many *hundreds* of adults of both sexes, fathers and mothers, have been collected in little groups, and taught to read the Holy Scriptures, who previously had never learned, and in many cases had never before had a copy of the Bible. More than a *quarter of a million* of Romanists, of *seven different languages*, scattered in almost every part of our national domain, have been personally visited, and many of them many times, for religious purposes, by missionaries of the Society. Over this vast amount of mind, with its un-American and un-evangelical training, a flood of light and a vast amount of hallowed influence have been shed. And can this be of no worth in the moral training of our nation? Truly, its value in this relation is beyond all price.

The leaven of this process is seen working in every direction. The Romanist people are gradually becoming distrustful of their ancient faith, and weary of the government of the priesthood. They are becoming more enlightened in regard to their personal and social rights, and more ready to demand and maintain them, even against the expressed will of the hierarchy. Although gigantic efforts are made to guide, and even to *coerce* the people to an observance of Romish usages and forms, there is, notwithstanding, a spirit of inquiry among them, and by the measures that are employed it is kept in motion, and vast multitudes sit very loosely by the Papacy, who for prudential reasons do not break with the priests or the members of that communion. In heart they are scarcely Papists; yet had it not been for the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION, they would have been as bigoted as any others.

We might speak of the *MILLIONS* of pages of printed matter sent out by the Society, and of the *THOUSANDS* of intelligent and stirring sermons that its missionaries



and preachers have preached, greatly to the benefit of the country.

We have passed over in silence the agency of the Society in calling the attention of the national government to an effort to secure to American citizens the rights of conscience and the enjoyment of religious liberty when traveling or sojourning in foreign lands, as also its agency in many other things dear to every American heart, and of great value to the nation, and honorable to evangelical religion, but of which, for prudential reasons, we must omit publicly to speak.

**THE WORK ABROAD.**—Our widest field of effort, by far, is in Papal Europe and Southern America. In France, that great empire of thirty-six millions, who, if once converted to God, would do as much for the evangelization of the world as they claim to have done for its civilization, there is a remnant which the Lord hath reserved for himself. Now that persecution, in its more violent forms, has ceased, and renewed efforts are made in behalf of evangelical truth and godliness, spiritual life is rapidly returning to this torpid body, and is diffusing itself into the inert heaps of mingled infidelity and superstition, (between which there are certain close and subtle affinities,) which cumber all the soil of France. In this active infusion of the life-giving power of the Gospel, the AMERICAN AND FOREIGN CHRISTIAN UNION is taking a prominent part. This it is doing through the medium of local committees or societies of French Christians, whom it aids by annual appropriations of money, and in other ways. Of these the number is four: two are located at Paris, having branches in various districts of France; one at Lyons, working energetically in that city and vicinity; and another at Geneva, in Switzerland, which expends its resources almost wholly on French ground. These are all conducted on thoroughly evangelical principles, and are all working with great efficiency in spreading those principles. One of them, but a few years ago, was rescued from extinction by the blessing of God upon our endeavors, and its revived activity has stimulated all the others. God is with

them. Amid much opposition from frigid indifferentism and scorching Papism, they are doing great service to the cause of truth. Already there are many thousands whom we have helped to reach with the glad tidings of redemption.

Our Society is now engaged in the erection of a church edifice for the Americans in Paris, who there number several thousands. Here we hope that God will gather a faithful band of American Christians, who, with their minister, may be organized so as to carry on our work in France, (in harmonious connection with our esteemed French auxiliaries,) with the characteristic order and practical wisdom which belong to our countrymen. We are persuaded that not many years will pass, ere France will be most manifestly benefited by the presence and working of American piety.

In Belgium, a small but populous country, near to France, and closely allied to it in political and material relations, but much more thoroughly Popish, a process of gradual enlightenment is going on, in which this Society also bears its part. There, also, the thick and palpable darkness of Romish superstition and immorality is startled and troubled by the harbingers of Gospel day. The work in these Low Countries possesses a peculiar interest, from the missionary spirit manifested by the numerous converts to the truth.

Our operations also extend into Italy, that land of classic and historic fame and pride, but long and heavily laden by ecclesiastical extortion and oppression, and the seat and source of that spiritual despotism which has filled the world with terror and despair. Even there we are at our heavenly Master's work. Using that venerable relic of primitive and cruelly persecuted Christianity, the Waldensian Church, as the basis of our operations, we are doing something to scatter the precious seeds of salvation over the fertile mind of Italy, where it is rapidly taking root, and promises to be come abundantly fruitful. In Rome itself, within its carefully guarded gates and its crumbling and tottering walls, we have for six years maintained a pure Protestant

worship, most wonderfully protected by the flag of our country and the mighty providence of God. Our celebrated hired chapel there is the most prominent outpost in the great struggle now pending in behalf of religious liberty.

In Ireland we have for several years employed a highly effective agency in the championship of the truth. And though our work there in this form is brought to a close, we are about to re-open it on another plan, which promises to yield the happiest practical results, having already been attended in other hands with signal success. This branch of our missions will henceforth have a special interest for the numerous Irish Protestants among us, and their still more numerous progeny.

There are other Papal countries of Europe on which our eye is watchfully fixed, and in whose regard we are taking initiatory measures, whereof it is not yet time to speak, as matters are not ripe for prudent publication.

On our own side of the Atlantic we have our incipient missions in Southern America and the West-Indian islands. Here there is much to be done—the beginning is scarcely made: but we are doubtless called to make great exertions to give the Gospel to these regions, for which nature has done so much and man so little. In Hayti, demoralized at once by African barbarism and Romish corruption, we are introducing that religion which hath the promise of the life that now is, as well as of the life to come. Our mission stations in Chili and Brazil will be reinforced as soon as we can find the men of God who will gird themselves for this great work, and offer themselves to the Lord for his service in these and other States which are open to their labors.

The great question of religious freedom is one in which this AMERICAN AND FOREIGN CHRISTIAN UNION, agreeably to its constitution, as well as its necessities, takes an influential part. In Sweden, in Germany, in Turkey, and elsewhere, we have exerted ourselves in behalf of the sacred rights of the human conscience in the matter of "soul liberty." With this question is

closely allied the downfall of the Romish domination, and the removal of the chief external hinderance to the free course of the Gospel of the Son of God.

It will be obvious to our thoughtful readers, that very many of our operations are, and must be, of a nature which forbids us to divulge them. They could not be given to the public, in congressional phrase, "without detriment to the public interest." If they were made known prematurely to that jealous and unscrupulous power which opposes itself to our efforts, it would not only greatly impede their success, but compromise the safety of individuals who have confided in our discretion. But there is enough that we can freely speak of, and from month to month make known in the pages of our MAGAZINE, to show that we are not idle or inefficient in this great missionary work of sending the Gospel to the benighted and perishing Romanist.

On the strength of these multiplied and undeniable facts, we appeal again, with all the force of the deepest conviction, to the Protestants of our country. Brethren, help us! Lend your help to redeem the American name in Europe from the double charge of irreligion and political anarchy, a charge which causes priests and princes, and all who cleave to them, to stand in dread of us and of our noble institutions. Help us to hasten to the rescue of millions who are ready to perish.

We intreat the pastors of the churches to make the helping of this Society one of the methods of extending their own influence for good. Will they not, with the help of our Annual Report and other publications, present the subject themselves to their congregations, and remit to us what their people may contribute as their free-will offering in this behalf?

Will not professors of the Gospel, without waiting to be solicited by pastors or agents, send to us by mail their spontaneous gift to help us in this great struggle against Papal anti-Christianism?

Rome is evidently approaching another solemn crisis in her eventful history. Her very foundations are shaken as by the internal fires of her volcanic soil. Now is



the time for Protestants to unite in putting forth a strong and extended effort to turn the whole force of Gospel truth against that ancient citadel of error, now tottering,

as it may be, to its final overthrow. Remember that the falling of Rome is the uprising of the City of God!

## RELIGIOUS COMEDY.

The *Semur Canadien*, an excellent French paper, published at Montreal, gives a full account of one of the queer doings of Popery in that city. It seems that on Sunday, the 9th of September, the image of St. Justine was conveyed with all the pomps of music, flags, and decorations, from Montreal to the village of Longueuil. The latter place was thrown into spasms of excitement by this grand event, and nothing was wanting to make the whole affair as splendid as it was absurd. But who was this St. Justine, about whom all this noise was made? It is hard to say. Her history is a mystery. Some say she was a child seven years old, martyred for the faith in France, by the Protestants, no one knows when. Others place her farther back in antiquity, and charge her martyrdom to the barbarous pagans of old Gaul. The dear little martyr was at last buried at Rome, from whence she, or at least the bones of her, were expedited to Canada. These bones, it is reported, are inclosed in flesh-colored wax, fashioned into the form of a child. The devotions paid to this waxen doll, with its enclosed skeleton, have the twofold effect of exciting the fanaticism of the vulgar, and of disgusting all minds of sceptical tendencies, which are acquainted with religion only as it is caricatured by Papistry. God grant that the eyes of many may be opened, not

only to see the sin and folly of such superstitions, but to discern the *true* religion of Jesus Christ.

This carrying of a puppet of wax, richly decorated and attended with waving banners and beat of drum, might serve to amuse children; but that it should be done by grown men, many of them educated, seems almost incredible. Yet the editor of the *Semur* solemnly testifies that he saw with his own eyes, in this latter half of the nineteenth century, in broad daylight, three bishops devoutly going on foot, through the mud, after a little idol in wax, "toted" by four stout men! When they got to the church, these clerical dignitaries, to whose hands thousands of rational human beings confide their eternal future, prostrated themselves, with their faces to the ground, before a little image fabricated in some convent. What a reproach to the intelligence of a large part of the Canadian people! What they need is living saints, and not the carcasses of dead ones; saints who can speak and act for God, and pray to him, rather than such as are prayed to, without its being known to their worshiper whether they hear him; saints "who bear the noble responsibilities of the human race," as Bossuet says, rather than such as are borne themselves from one place to another. "God is not the God of the dead, but of the living."

## FATHER CHINIQUY.

This celebrated priest is now excommunicated. A few years ago he was the popular champion of Rome against the inroads Protestantism was then making in Lower Canada. Feeling that that province did not afford a sufficient sphere for his genius, he removed to the State of Illinois, where he founded a large and prosperous French colony, which he swayed as priest and king. His position stimulated him to feel quite independent of his diocesan, the Irish Bishop of Chicago. The question of church property, aggravated by the jealous dislikes growing out of difference of nationality, has led to an open rup-

ture between the fiery priest and his Hibernian superior, Bishop O'Regan. The priest, who used to teach his simple Canadians to see God in the Pope, and the Pope in the Bishop, is now in open rebellion—against the latter, at least; and, notwithstanding his excommunication, still continues to officiate, and gathers a large congregation to his ministry. As he seems to be such a practical Protestant, it is to be hoped that he "will go on to perfection," by openly embracing the truth in Christ, obeying the Scriptures, and laying hold on eternal life.

## TURKISH INTOLERANCE.

We have received from sources at Constantinople, in the highest degree reliable, a written communication, with the request that we would give it publicity. It has a very painful interest; and we would at once have printed it as we received it, if our space would have admitted it. Though it is considerably condensed, the language has not been changed, and all the material facts have been retained. Full dependence may be placed upon its sad statements. Let us pray that these discouragements may be overruled for good.

CONSTANTINOPLE, Sept. 29, 1856.

Already a great deal of disappointment has been felt and expressed in the countries allied with Turkey and elsewhere, in view of the unsatisfactory results of the late war for the preservation of Turkey; a war which has cost so much of blood and treasure. The friends of religion and those of Turkish civilization, whose hopes during

the war were generally of almost millennial brightness, still hold on to the expectation of some installments of good results, fixing their eyes upon the Hatti-Scheriff as the day-star preceding the rising of the sun upon the Eastern world, and ushering in the day of glory throughout Turkey. In these hopes and expectations many like ourselves have shared in the East, even; but honesty and truth oblige us to confess that our hopes are at present at a low ebb, and we do not hesitate to admit, though with much regret, that to human view the present position of Turkey is almost hopeless.

Let no man think that Turkish rulers, high or low, ever will change their system of oppression for all the codes that can be made, unless they are obliged to adopt a different course from that pursued thus far. The terms of the Hatti-Scheriff are known, but who of the rulers of the land cares for it? The administration by the provincial pashas, and even the central government, seems to be more reckless and regardless of justice than even before the war.



## CASE OF YANI SAVA.

The real property of Magnesia and the surrounding country is owned to a great extent (probably more than half) by a Turk called Saduk Bey. He owns from forty to fifty villages and farms (accurate statistics are not attainable in such cases,) in which he uses the Greek subjects of the Porte like slaves—i. e. they are entirely under his control. This state of things, it should be observed, is not peculiar to Magnesia. Most of the smaller towns and villages of Turkey are thus governed, whether the moneyed tyrant be a Turk, a Greek, or an Armenian; and the priests naturally side with those who can pay. The case before us, however, is an extraordinarily strong one.

Now, the Protestant Greek of whom we speak, and whose name is Yani Sava, had been a resident of Magnesia from his forefathers, and was one of the wealthiest men in the town, in real estate, flocks, herds, etc. He became a Protestant about two years and a half ago. Since then he has been hated by the Greeks, who, on the one hand, flattered and offered him great advantages if he would return to their church; and, on the other, persecuted him, so that the story of these two years and a half would fill a little volume.

Last spring a panic arose among the Greeks of Magnesia, upon a rumor that the Turks were about to rise upon them and to kill them. They appealed to the Governor, at Smyrna, for protection. An officer (the Murhurdar, or seal-bearer) was sent from Smyrna to Magnesia to investigate the matter, which proved to be entirely groundless. No mobs, no assemblies had been seen, no threats uttered by any one. The Greeks then appeared to feel ashamed at the affair; but Saduk Bey—who had lately taken a dislike to Yani Sava—arose and took up the matter.

Now, there were at Magnesia three Turks, Izzet Effendi, Mehmed Effendi, and Hassani Aga. The first was known to have read the New Testament, though he never had professed belief in Christ. The second was an officer before whom the sale and purchase of mosque property is effected. The third was the owner of a quarry. All

there were known to hold occasional intercourse with Yani Sava, and this was their only fault. These three men, together with Yani Sava, were now taken up, the Turks being represented by Saduk Bey, to the Murhurdar from Smyrna, as men who had uttered threats against the Greeks. Izzet Effendi, who had been scribe to the Medjlis, or magistracy of Magnesia, was put out of office. The two other innocent Turks were dragged to Smyrna with him, and are now sharing his exile in Gallipoli.

The Murhurdar, probably made more zealous by a bribe, reported to Smyrna that there were some men at Magnesia who were troublers of the people, and should be looked after. Upon this, the Pasha of Smyrna went in person to Magnesia, to attend to the matter. Instead of going to the Governor, he lodged with Saduk Bey. What passed between them they know best. There are proofs in good and trustworthy hands, that the Greeks, through Saduk Bey or otherwise, gave the Pasha 1000 Turkish lyras, or sovereigns, to procure the permanent banishment of Yani Sava. Both parties have seized the opportunity with eagerness, each to accomplish an object of private interest. The scheme was, that Yani Sava, although a Greek by birth, should be joined with those two Turks as a disturber of the peace, and exiled with them. The Turks were seized and chained in Magnesia. Horses were provided for three; and a messenger was dispatched for Yani Sava, who was then away with his flocks. He found himself all at once surrounded by some thirty men, seized and dragged away. He was brought before the Medjlis or magistracy, and the Pasha demanded, "Why do you meddle with politics?" He then turned to the Greek bishop, and asked, "What is your charge against this man?" The bishop made no reply. The Pasha then turned to the Turkish members of the Medjlis, saying, "Do you know this man?" They said, "We do not know anything in particular about him, but we hear that he is a bad man." An Armenian then said, "We beg your Excellency to exile this man, and if there be any harm to encounter, let it be on me and on my children." Yani Sava was

then chained, and the three prisoners were sent to Smyrna.

They were subsequently kept in prison without chains between two and three months, during which time efforts were made by the English and Dutch Consuls at Smyrna, and by Lord Stratford de Redcliffe at Constantinople, to procure a trial for the prisoners, or their release. All was in vain. A paper was once sent down to Smyrna from the Porte, professing to order Yani Sava's release, and the British Ambassador supposed nothing less than that the whole matter was satisfactorily settled. He was quite astonished some time afterwards, when he was informed that absolutely nothing had been done. The order for the exile of the prisoners at last arrived, drawn up in much clearer language than that for the release had been. The Dutch Consul and the Chancellor of the English Consul (who was then on his last sick-bed) went to the Pasha to urge the postponement of the order, but they met with an ungracious reception, and the order was executed. Lord Stratford de Redcliffe's efforts were vain; the kind and courteous requests of the Dutch Minister were equally so, though made to Ali Pasha, who professes to be actuated by a great love of justice; and equally vain were the representations and humble petitions of the head of the native Protestants. The fact is, that Protestantism is intended to receive in Yani Sava its first significant blow; and the foreign ambassadors were meant to understand that their interference was not desired and would not be heeded.

After his arrival at Gallipoli, and his inscription into the list of the inhabitants there, Yani Sava obtained permission from the town authorities to visit Constantinople. By the very kind personal services of the Dutch Minister he obtained an interview with Ali Pasha. He stated his case, and urged his innocence, sufferings, and losses, and begged for a trial in Constantinople, expressing his readiness to die, if he were worthy of death. The Pasha seemed touched with the story, and at last said he would write to Smyrna and inquire, and Yani Sava might come again in ten days. But he reproved him for looking to ambas-

sadors, and said, "Have you no head of your nation by whom to come to me?" Upon this the head of the native Protestants, wishing to fulfill his duty, went to Ali Pasha—to whom he had spoken often enough on the case already—and begged permission for Yani Sava to go to Smyrna, at least for a few days, in order to attend to the interests of his property, lest all should go to waste. The Pasha told him Yani Sava must wait till the answer came from Smyrna.

When Yani Sava called for the last time upon Ali Pasha to hear the decision, the Pasha said in substance, "The Pasha (of Smyrna) says you are a bad man, and you say, no. Shall I disbelieve a Pasha, and believe you? Your matter is finished, and you may go. You have left your former church, and they are justly irritated against you. If you want to change your religion, you ought to be willing to suffer in consequence of it."

It need not be said that this is a plain acknowledgment—

1. That Yani Sava is an innocent man.
2. That he is persecuted for the Gospel's sake.
3. That the Government are inclined to pursue further the course of oppression and persecution thus boldly commenced; and,
4. That the most enlightened member of the Government is prepared not only to act upon this plan, but to confess it openly, in spite of Hatti-Scheriff, of England, and of all Protestant Christendom.

The following is another illustration of the Hatti-Scheriff and its influence upon religious freedom. The whole of it is from the pen of a trustworthy Protestant in the interior well acquainted with the facts. It is dated July 12th of this year:—

#### CASE OF AN ARMENIAN GIRL OF SIXTEEN.

"The following is a brief outline of the case, as stated by the girl's friends: Some five months ago, at Kemak, near night, she, having had difficulties with her step-mother, left her house, and was met at the door by a Moslem woman, a near neighbor, who persuaded her to enter her house, promising to help her to settle her difficulties. The



same evening, however, the girl's friends went to this Moslem house to take her home. The owner of the house, Ismail Ogloo Hassam, appeared at the door, and declared that the girl was not there. They went the second time, received the same reply, and were roughly sent away. The same night the girl was forcibly taken by Moslems, attended by zabties (or police-officers) to the house of Moofti Sherif Eftendi; and the next day, when the friends went there for her, they were told by the Moofti that she had become a Moslem, and they could not see her face again.

"The girl's friends entreated and demanded that she should be brought before the Medjlis (or town session,) and interrogated according to Turkish law. But this was refused them. The girl was afterwards taken to another Moslem house, from which she fled by night, and secreted herself in a cave of the mountains. The Armenians were then accused of having taken and concealed her, and for this a priest and nine others were seized and thrust into the stocks by order of Ibrahim Bey, the then acting kaimakam or governor. After the girl was found and retaken by the Turkish authorities, they took her to the banks of the Euphrates, and threatened to cast both her and her father into the river if she did not declare herself a Moslem. Overcome by the fear of immediate death, the poor girl said, 'If you are determined to compel me to be a Moslem, I will be;' but as soon as the pressure of fear was removed, she again declared that she was a Christian, and would never be a Moslem; and she has ever since adhered to her faith.

"The Turks next resorted to the following artifice: The daughter of the Moofti was brought before them with her face covered, and interrogated instead of the Armenian girl. She, of course, responded heartily, 'Thank God, I am a Moslem.' The work was done, and a paper was prepared by the Medjlis, or town session, and sent to Kharpoot, declaring that the girl had become a Moslem. By order of the Pasha, the girl was finally brought to Kharpoot, accompanied by policemen, her father, and a priest, and there confined in a Moslem house. The Pasha being absent at Mala-

tia, she was taken there. The girl declared herself a Christian; and the Moslem testimony was so unsatisfactory, that the Pasha sent her back to Kharpoot, with orders to the Medjlis there that she be interrogated according to Turkish usage; and if she declared herself a Christian, that she be released.

"The Medjlis then sent the paper already mentioned, and which had been received from Kemak, to the Pasha, who wrote to them to detain the girl in a secure place till his return, she being at the time in the Pasha's harem. The poor girl, it will be seen, besides being thus confined, had been taken from place to place—first from Kemak to Kharpoot, *seven days' journey*, then to Malatia and back, *five days' journey more*, in the oppressive summer heat, until she is weary of her life, and entreats her friends to put her out of the world.

"As the Defterdar, (receiver of the government taxes and income,) who is the Pasha's vicegerent in his absence, had thrown the whole responsibility on the Medjlis, I went and presented the case before them in session, and requested that the girl be brought and interrogated, in accordance with the order of the Sultan; but they refused to do it, assigning as a reason that the demands of the law had been already complied with at Kemak! I then requested that the girl be allowed to have a comfortable place in a Christian house, meanwhile, and, if necessary, guarded by policemen. To this the Medjlis assented, but the Kadi Sherif Roosha, of Broosa, declared that the girl must remain where she was, and neither her father nor any one else should see her, except the person who took food to her; and, furthermore, he affirmed that, *according to Turkish law, she must be put to death*. I referred him and the Medjlis to the late Hatti-Scheriff, and assured them that it was designed to secure protection to all the subjects of the Sultan in the religion of their choice. The Kadi replied, that *there was no allusion in the Hatti-Scheriff to such cases as the one before us*.

"This is not an isolated case. There have been many similar cases in this region during the last eighteen months, in most of which the Turks have succeeded in accom-

plishing their iniquitous purposes, while a few have escaped by stratagem and bribes."

To this narrative we beg to add, that, notwithstanding all the efforts made with the Government at Constantinople, with their own Hatti-Scheriff staring them in the face, and the foreign ambassadors around them, nothing has been accomplished: the girl remains in confinement, and none of her friends, priests, or teachers are permitted to see her.

Before the war, Turkey was weak, exposed, trembling for its existence, and the Government was ready to listen to the representations of foreign Powers, especially to England. While the war was raging, everybody was convinced that great reforms must follow in Turkey, and that a better day was at hand for the Rayahs. The friends of Christianity hoped to see a great door open before them for labors among the benighted inhabitants. The rapid sale of the New Testament among the Turks raised a rational expectation of great good even among the Mohammedans. When the Hatti-Scheriff was published, it seemed to put the imperial seal upon the new order of things.

But, then, every child in Turkey knew that if the promised changes were to be made, and if the fruit of the seed of blood sown broadcast in the Crimea was to be reaped, foreign influence must do it; and, therefore, some troops must be left at least at the capital of Turkey, partly to oblige the Government to respect the Sultan's promises, partly to support it in the difficult task of performing them. Every Frank, every Rayah, yes, and every Turk, expected that foreign strength would remain behind to establish the new order of things. This rational expectation reigned throughout the interior, and the Turks appeared to prepare for submitting gradually to the decrees of heaven. Instead of all this, to the astonishment of this whole country, the Paris treaty seems to preclude the right of interfering with the administration of Turkey, the troops are withdrawn, and the Turks, Government and people, are permitted to do as they please.

The fact is, that unless God and man interpose, *Protestantism* has now a very

gloomy prospect in the Turkish empire. The Hatti-Scheriff has aroused the fanaticism of the Mohammedans against Rayahs and foreigners in general, and the re-action is already being felt most painfully by many. But their ire threatens to fall most signally upon the few and defenseless Protestants. The dissemination of so many hundreds of Turkish New Testaments, and the spirit of inquiry awakened by them, has, it seems, roused the jealousy of the old-school Moslems and the fears of the Government. An unfortunate publicity given in England, in public speeches and in print, to this movement among the Turks, a movement several times greatly exaggerated, has added fuel. The Greeks and Armenians do not fail to hint to the Turks, "You have nothing to fear from *us*; we have lived long side by side with you, and have not presumed to interfere with your religion. But these Protestants will not be so quiet. They carry their book everywhere, and preach their doctrines to all nations. You see the beginning already. If you do not break them down, and sweep Protestantism from the empire, you will repent of it when it is too late." Hitherto the Mohammedans have rather sympathized with the Protestants, as being Christians free from idolatry. But now the Protestants are both feared and hated. The dissemination of the New Testament during the war has inspired the Turks with apprehension; the Hatti Scheriff has deeply stirred up their fanaticism; the Paris treaty has rendered them independent of foreign counsel or interposition; the removal of the troops has clothed them with strength and filled them with pride; the Christian denominations hostile to the Gospel will join them in persecuting Protestants; for months past English influence has not been able to redress the most flagrant wrong; and the noble Power formerly defending successfully the rights of conscience, does not appear available at present; and therefore the little flock of Protestants in Turkey may be crushed, and, if Providence do not interfere, *will be crushed* throughout the country. The injury which the late war, or rather the settlement which concluded it, has done to Christianity in Turkey is absolutely incalculable.



The Gospel is still being preached, and light is being afresh scattered in the very regions where apostolic Christianity took its rise. This is encouraging, whatever may be coming next. And the Lord is king, and he will hear the prayers from all portions

of Christendom, whatever trials may yet be in reserve. But those who have brought the Rayahs, and especially the native Protestants, into their present sad position, have assumed a heavy responsibility before God and man.

## FOREIGN FIELD.

### CHILI.

We take great pleasure in laying before our readers the following communication from the Rev. David Trumbull, of Valparaiso. He was sent to that place, many years ago, by one of the Societies which was merged in the formation of the AMERICAN AND FOREIGN CHRISTIAN UNION. He soon succeeded in establishing for himself a useful position as a preacher and teacher, in which he has ably sustained himself without expense to this Society. His attachment to the Society, though no longer formally connected with it as a missionary supported by its funds, induces him to send us this letter; by which it will be seen that he has not labored in vain, and especially that the great question of *liberty of worship* is making progress in the right direction, so far as public sentiment in the city of his abode is concerned.

VALPARAISO, Oct. 10, 1856.

REV. A. W. McCLEURE, D. D.

MY DEAR SIR:—In answer to your inquiry about the spiritual condition of this part of the world, I may best begin by offering a contrast between the state of things when I landed here in 1845, and the present time. Since that time a congregation has been gathered, composed of English, Scotch, Americans, and a few Germans, numbering about two hundred and fifty persons. A church has been formed, having about fifteen male and thirty female mem-

bers. A Sunday-school is also collected, numbering sixty children, with about ten teachers. In 1845 we had no place of worship on shore, save a room occasionally used in a private house. At that time I often preached to five persons, and ten was considered a good audience. We have this year completed a commodious and attractive meeting-house. It is retired, and yet in a very central part of the city, three minutes' walk only from the pier at which all boats land from ships in the bay. This has cost about \$17,000, for land, building, and necessary improvement of the street in front. The Seamen's Friend Society of New-York aided us with \$1,000, and \$13,000 we have collected here among ourselves and the merchants of the place. The debt we hope to take off in the course of a year or two. Seats in it are reserved for seamen and strangers. Two hundred and fifty persons can be seated with comfort. Three hundred can find places, and whenever we need it, the room can be enlarged so as to hold fifty or seventy-five more.

Great fears were entertained, as this structure went up, lest we should not be allowed to use it. Some, who did not belong to our congregation, but had generously given funds to aid us, said we were going too fast, and should fail—that the Government of Chili would interfere to prevent our using the building when completed—that we ought to erect a building which should not seem to be a church, but which should resemble a dwelling-house, or warehouse, or something else. To these counsels, however well meant, I always answered, that we could not put on false appearances—that while in Liverpool or Bos-

ton we might put up a building of any form we pleased, yet here to erect an apartment house, which should in reality be designed for a church, would be nothing short of attempted deception.

The fears expressed were not without foundation. Neither did we fail to perceive there were grounds for apprehension. However, we meant to go just as far as we might be permitted to go, until stopped by force. And when the building was nearly ready, we were ordered by the authorities to desist. For two weeks we did so. After repeated efforts that proved vain, at length I obtained an interview with the Governor of the province, and happily obtained leave to go on; not, however, without a formal notification, that if the building was for Protestant worship, it was illegal, unconstitutional, and all concerned must be prepared for the penalties of the law.

The history of this interruption was, that Archbishop Valdivieso had called on the Governor to notice what we were doing. The Governor called on the authorities of the province for information about it. These authorities stopped us, because of some informality in the municipal license for building. The Governor sent the notification in question. The license was amended, and we went on till the building was ready. Our mind then was to go forward and occupy the place. If forbidden, we would go on until compelled by violence to desist. This, it was seen, the Government would not for a moment resort to, for its credit with the world, if for no nobler motive; though we believe it is actuated by nobler motives, and, according to its light, really appreciates and desires religious liberty.

The end justified our expectations. We opened our place of worship on the 27th of April, and have met there without any interruption from that day to this. There is a British chapel here, and I should not be surprised if these dear friends should also build an edifice worthy of their numbers. I hope they may.

Our congregation is already devising a plan for obtaining a teacher, and erecting a school-house on a lot of ground adjoining

the meeting-house. I am in great hopes we shall succeed in it. One thousand dollars have already been offered by a gentleman towards the cost of the building. The lot of ground, we were in a measure compelled to buy, in order to prevent the nuisances of a stable-yard which was to be placed beside us.

As a point of encouragement, I may mention, that just before your letter came, a Swede, who came here ten years ago, and whom I had feared had turned back again from his Christian profession to the world, and in fact, who had married with a native, and become, I suppose, for that end a Romanist, called, and wished to procure copies of the Bible in Spanish. I agreed to meet him later in the day. He came, bringing his wife with him. He said, a Bible he had procured from me some time ago had been carried from house to house, where he had lived, and that his friends wanted five more. These I supplied him with; then he wanted all the Spanish books, "good books," that I could let him have. I made him up packets of tracts, bound volumes, and books in paper covers. I told him, if he said the word, he should have them for nothing, though some Christian would then have to pay for them. He replied, he wanted to give them away, but had rather pay for them. So, making up two or three packages, I received \$10 from him for the Tract and Bible Societies. Having obtained these, he then asked if I would not pray with him and read the good book; I said, "Of course I will, and in Spanish too, that your wife may join us." He was delighted. So I read Paul's words to the elders of Ephesus, in the 20th of Acts, and then knelt down to prayer with them. They both seemed sincere worshipers. He responded fervently to the prayer for grace to obey God and overcome temptation. When we rose from our knees, his eyes and hers were filled with tears. "Q," said he to me, "that is what a man needs to hear;" and then in Spanish to his wife, "Our Protestant religion is all love: the prayer of the minister is not by rote, it comes from his heart." And with his packages of good reading, and God's Word, away he went, thanking me a hundred times.

October 14, 1856.

That you may see what estimate is put on the state of religious liberty in this country by the clergy themselves, I translate the following from the Catholic Review (*La Revista Catolica*), which is a church journal, issued weekly at Santiago. The object of the article is to show that religious liberty tends to greater immorality; and to prove it, maintains that this city, in which there is most of the former, there exists more of the latter than elsewhere. What brought out this announcement regarding Valparaiso, was a remark in the *Mercurio*, an intelligent journal, to the effect, that in the city of Concepcion the proportion of illegitimate births was one in every three, and then followed this remark: "We submit this, therefore, to the attention of our own clergy, and ask them to present many like examples of those abominable countries in which religious freedom is allowed, or call it the rivalry of the different forms of the Christian religion in the work of education and spreading morality among the people, by means of the doctrine of the Redeemer of mankind."

Then comes the following about Valparaiso:—

"In Valparaiso we have, unfortunately, religious liberty, not by law, but in fact, and with shameful violation of the laws; and a corruption far greater than that in Concepcion prevails. There dissenting ministers do what they might do in countries tolerating Protestant sects. They have their chapels in which those persons assemble publicly who desire to hear preaching or the reading of the Bible. This is circulated freely, with a multitude of catechisms, stories, novels, and other books, aimed at perverting the faith of the Catholics. Ministers have come professedly to make proselytes, and are sustained by their respective denominations. Protestant propagandism labors assiduously in day and boarding-schools for both sexes, which Protestants have opened and maintain, under the view and sufferance of the authorities of the country. And, in fact, what would be considered a criminal dereliction even in countries where the law tolerates

many forms of worship, in Valparaiso is of daily occurrence, namely, that Catholic parents, with a blindness or a negligence that can in no way be excused, confide their children's education to the very enemies of their faith. The larger part of the foreign population of Valparaiso is composed of those not Catholics. Protestant interests count on the support of capitalists who are powerful, imperious, and even threatening; and commonly find an impassioned echo in the very press which is called national and independent. But what is it that morality has gained from the liberty thus enjoyed by dissenters in the second city of the republic? The immorality there is great, without shame and without bound."

If you should ask me, Is all this true? Are Protestants thus unhindered? Have such notable advances been made on the exclusiveness of the past? I am sorry to say that the picture is very much overdrawn. Nothing can be done here without great prudence. There is a continual desire to have the Government move and stop certain exertions for good. That the Government, however, is too intelligent and liberal to partake of this blind exclusiveness, and hence refuses to lend itself to the execution of the narrow will of the hierarchy, is happily true. But you may judge for yourself, when I tell you that we had to erect a fence 12 or 14 feet high in front of our chapel, "to take off the publicity of it." My policy has always been to refrain from attacks on the papal religion, and only to circulate God's word and works, containing the Gospel; but were that line passed, I have no thought it would be tolerated. However, there is reason for admiring this Government, and still more for thanking God that so much freedom does prevail. May it not diminish, but increase, till all enjoy the freedom with which Christ makes his people free. Some good articles have been published lately in the *Mercurio* in regard to these questions of toleration. They have been brought out by this same Romanist reviewer, who has asserted that the morality prevailing in Protestant countries is inferior to that in Catholic lands—that Norway is worse than France, and England



than Ireland! This has brought out the pen of a gentleman signing himself *Veritas*, who has victoriously refuted these rash assertions, and I believe silenced his adversary. The same journal, the *Mercurio*, has also had a few excellent editorials, of late, on the subject of toleration, in which the ground is taken that the Church of Rome itself is more pure in countries where there is religious liberty than in those where it prevails alone. These articles have been called out by the statements of that same Catholic organ mentioned already. They have been able and very temperate in their tone. They would have been highly creditable to any journal in Great Britain or the United States.

A question which now engrosses great attention here, is between the Government and the Archbishop of Santiago. An under-sexton was removed by the Bishop's vicar, in his absence from the cathedral. The canons of the chapter said it was well to remove him, but that it was an invasion of their prerogatives, against which they protested. For this they were suspended *a divinis*. They appealed to another bishop, and during the appeal claimed the censure and suspension should be removed from them. Their bishop allowed the appeal, but insisted they were suspended from their offices as ministers. They leave the questions to the Supreme Court. This tribunal decided in favor of the canons. The bishop refused compliance with the order of the court, denying its power to interfere in affairs of the church. He addressed the President on the subject, denying the competency of the tribunal. The President, then the Secretary of the department of justice and worship, affirms the entire competency of the tribunal, and that its mandates must be obeyed. What action the prelate will take is uncertain now. He is a man of firm will, and also a man who acts on conviction. I believe him to be a sincere man, and pure in his life. To people of the United States it will be difficult to appreciate the bearings of such a question, since church and state are so entirely separated with you; but under the plan of uniting the two, as in this land, it would

seem that the Supreme Court, if supreme, must be allowed to have jurisdiction according to the provisions of the canon law.

Regarding work to be done here just now, I think the best step the CHRISTIAN UNION could take, would be to send a person to promote the Gospel here among Germans. There are more Germans than Americans, or than even English, and they are sheep without a shepherd. A truly evangelical man, therefore, who would come and labor among them, might exert an excellent influence on them, and, through them, on the country. Some aid might be counted on here, although an attempt to practise the true discipline of the church would be unpalatable to many. But all wish you might be able to do something in this direction for the Germans.

Yours truly,

DAVID TRUMBULL.

## HAYTI.

In a letter from our active and faithful missionary, dated at Cape Haitien, Nov. 1, 1856, he says:—"On Sunday, the 12th of October, I baptized and added to the church seven persons. All who wished to join could not be present at that time; for which reason<sup>as</sup> many more, probably, will unite with the church this month, if God will. This will make fourteen, in less than a year since I removed from Don-don to this place. The prospects are better and better, and I anticipate good things. The people of this city are getting very weary of their priest, and I think he will be obliged to go away."

At Don-don the work goes steadily on, under the hand of God, with L—— in it as the instrument.

The baptism of which I have spoken, was near this city, in a beautiful natural basin on the adjacent mountain. I had it enlarged and cleaned out for the purpose. After the baptism, we came

down, and I administered the Lord's Supper. At night, L—— preached from Rom. 5: 1, and his discourse had life in it. The whole proceeding went on delightfully. But the devil was angry, and sent an officer and some soldiers to arrest one of the new members, while we were communing. The Lord made them wait at the door till we were done, or nearly so. They then took their man to prison, by order of the Duke, who commands in this *arrondissement*, under some pretense of the government. They kept him in prison some ten days or more; but he is now free, after greatly shaming his accusers for their falsehood and injustice. They disclaimed any intention to interrupt our worship, but we know too well the deep malice of the devil and the pope.

Among the persons baptized were C. V—— and his wife, whom I married a few days before. He was in high employ as a priest of the Catholic religion, as they call it; which, of all human things, turns negroes into fools, and spoils them. In going to and coming from the baptism, where he made a most happy and impressive address, we passed directly before the door of his chapel, now almost deserted. To this same chapel the priest of the city led the people, to bless some dead bones, the very first afternoon I preached here. I would be sorry to have you think me superstitious, for I am far from being so; but the man I had baptized was one of the chief actors in that memorable scene. He is poor, and has renounced a good income, and the prospect of high promotion in the Catholic thing. He is skilled, however, in the trade of a tinner, by which he can subsist. His conversion has made a great noise, and will do a great deal of good. The negroes heard of it, and came in multitudes, with an order from "La Place," arrest-

ed him, and took him, with much and furious grinding of the teeth, to the Commandant. All means were tried to subdue him to Popery, and into burying some of the dead whom they fetched. But he would not yield, and so they let him go. He says he was all the days of his life in a dungeon until he found me, and that now his whole soul and body are full of light. His wife is an excellent and truly converted person.

Another of the baptized was C——, from whose neck, at the end of my sermon in the hall, before the whole assembly, I cut with my pen-knife, a silver cross and a popish book called *L' Ange Conducteur*, of which the Papists think infinitely more than of the Book of God. This man was obliged to abandon his concubine and child in order to join Christ. Hereupon her heart gave up the devil that was in it, and she came, thoroughly humbled, to me, in two weeks, a truly converted woman. This was after much instruction from C—— and other members of the church, as well as myself. They were married by me last Friday, and she will also be added to the church, as will also the wife of the man I have mentioned as having been put into prison.

Besides these were two fine young men, brothers; the youngest only sixteen years old. They are educated and intelligent, and will make themselves useful. I also baptized a young black woman from Don-don, who is indeed a brand plucked from the burning.

One man, who was to have been baptized, is a sea-captain. He had just built a vessel here, and wished very much to consecrate himself to God before beginning to sail it. But the Lord saw fit to lay him on a bed of sickness, so that he could not come. He is now recovered, and is gone with his vessel

on a trip to some of the British islands. He, too, forsook his concubine that he might obey Christ. I have married several from Don-don who are saved, and expect to perform the same service for others.

The young musician, whose letter I sent you some time ago, has again been on an extensive missionary tour through the country and towns. He has done much good, and I think some of his foot-prints will long be seen, especially at Borgne. It would seem that he nearly converted the priest at Simbé. But he could do nothing with the one at Lacue. He called on him, and introduced religious truth. But the priest said that he would give a ball at his house, and invite many to be present; and that the young man should make the music, as he used to do in former days, and make a deal of money. When this was refused, the priest got angry, and said that the only Christ is in the Catholic Church. The young man asked to see something of him. Hereupon the priest pointed to a crucifix on the table before him. The young man said that such a Christ was only

dead. The priest sprang up, and seizing a bludgeon, came nigh to crush his head entirely. The youth only protected his head by the use of a nimble pair of heels, and made a hasty retreat. There has recently been converted here a young woman from the south part of the island, who is very interesting, and whom it would be impossible to see without thinking of the sister of Martha. I can truly say to you, that her case is extremely interesting. She is a *quadroon*, highly intelligent, but without education. Such persons—I mean of this mixed race—seem, at least in Hayti, to learn everything, almost without any teaching. I think, however, that this girl is partly of Carib Indian descent.

I wrote for Bibles, and hope they will be sent; for I have none on hand, and, of all things, I need them. I lately received some publications from the American Tract Society; but far, far, far, too, too, too few. Yet I am exceedingly glad to get them; for I can assure you they are read with avidity and increasing appetite.

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## HOME FIELD.

### ROME ALWAYS THE SAME.

Although at variance somewhat with the sentiments of some of our readers, we have uniformly insisted upon the identity in spirit and aims of Roman Catholicism, as a system of government, or of so called religion, in all ages of the world. If, like the chameleon, its aspects in different places and times have been different for brief periods,

they have been so merely from considerations of expediency, and with a view to secure its ends more easily or more effectually.

In its fundamental principles, its essential opposition to the spirit of the Gospel, its selfishness, worldliness, towering ambition, and consequent want of coincidence with the kingdom of Christ, "which is not of this world,"



it is unchangeably the same. Notwithstanding the trappings with which it may have decked itself, and the blandishments with which it may have spoken to our citizens and deceived the incautious and unwary, it is still the same thing that it was in Europe in the 16th century, when the court of the Inquisition, and the Auto-da-Fe, and other death-dealing agencies, inflicted at its bidding horrid severities on men and women, for no other crime than exercising the rights of conscience and worshipping God according to the Scriptures. In all its attributes and purposes it is the same as that which now in countries where it has intrenched itself—where it is unrestrained by Protestant influences, controls the civil government, or embarrasses its operations, and pursues with fines, imprisonment, and unrelenting hate and violence, all who dare for any cause to deviate from its requirements.

And shall it obtain dominion in our beloved land? This is a grave and pertinent inquiry. It is an inquiry deserving vastly more consideration than many of our citizens seem to apprehend. It is already here. It has planted itself in all of our great commercial centres, along our principal water-courses and thoroughfares, and it is now rapidly spreading itself in our villages and over our rural districts. By the policy pursued, it has largely allayed suspicion and gained much time, and thus collected a vast amount of materials for the accomplishment of its purposes. And what it will *strive* to do, none who understand its spirit can entertain a doubt. In its view, the civil is subordinate to the ecclesiastical government, as a matter of propriety and of right; and where the reverse of this obtains in practical life, in any land, there is no consideration of sufficient

weight to prevent the employment of means, open or covert, whereby it may be changed and the supremacy given to the hierarchy. Its opposition to our government and its efforts to *subvert it* must therefore be looked for.

From the beginning, Rome has looked to this achievement as the *main object* of her mission in this land. She has not come to bring us Bibles and Testaments, to make known to us the will of God and the way of salvation, and thus to do our nation good; for she hates the Bible, and rejects it, and indeed she has openly burned it in our presence. She looks only at her supremacy. She desires nothing but that, and for nothing else has she sustained her large expenditure here, in money and in men, during the last quarter of a century.

And we must say that she has not labored in vain. On the contrary, she has such encouragement as stimulates her zeal, and makes her buoyant with hope.

By dint of perseverance in her peculiar tactics, petition and remonstrance, yielding and resistance, cringing and threatening, alternately, as the game required, she has carried her purpose in a variety of very important things. And she has now assumed a position which is anything but flattering to the sincerity and depth of the Protestantism of the nation, and which augurs anything but good for the future in our history.

To please her, Protestants in some places have allowed the Bible as a reading-book to be expelled from the common schools. In one State of the Union she has been allowed by the Legislature to get the education of the children to a large extent into her hands, while in other States the children and

youth of Protestant families are sent in large numbers to her seminaries and receive her mark upon them there. In violation of our statutes, she acts upon the rules of "canon law" touching ecclesiastical property or estates, and she is raising up in the midst of us a monied hierarchy, like that in Spain, and Mexico, and Italy, whose wealth can now compete in a troublesome way even with any of our State authorities. She throws herself into our political circles, and boasts that she can dictate terms to *any organization* or *platform* that may be proposed. These and various similar things, together with the apathy of many Americans in regard to the whole subject of Romanism, and the earnest pleadings for it by not a few nominal Protestants who utterly ignore all past history and present operations, excite in us painful apprehensions.

We do not, however, yet believe that God will give this land into the hands and subject it to the will of Papists, *if the pious portion of its population will do their duty*, although he has suffered them to make great advances upon it—much greater, perhaps, than most Protestants have allowed themselves to suppose. But if they will not turn their attention to it—if they will not do their duty in regard to this people, whom in great numbers God has brought to this land, as we trust for enlightenment and salvation, we see not why he will not give it to them.

But we have not room to pursue this topic, and we close this article by subjoining an extract from the editorial of the Freeman's Journal of this city, of the 29th of last November. We beg our readers to peruse it, and weigh its statements with care. They are worthy of consideration, especially on

the part of those who "have no fears in relation to Romish influence in this country," and who do nothing to promote the spiritual welfare of Papists, nor to guard the safety of our institutions and our youth. The extract shows the views which the Archbishop located in New-York entertains of the present position and future prospects of the Romish organization in this country.

He holds that it has now attained that significance and power that "it is not to be put aside or disregarded," and that "all organizations and platforms" that will not be thwarted by its action *must consult its will*. This he claims as a matter of exultation, and says: "It is what cannot be said of any other religion."

If the Archbishop is not mistaken, then we ask, is it not time for American Protestants to wake up? But read the extract. Here it is:

"The most careless observer of events must perceive that the Catholic religion in this country is becoming more and more a thing not to be put aside or disregarded. It challenges the attention of the statesman and the scholar, it has always arrested the gaze of the thinking man, but now it fixes the wandering glance of the busy crowd, the thoughtless multitude. Events which no sagacity could have foreseen, have conducted to these effects. Inasmuch as the Catholic Church is, on earth, a church *militant*, the causes which help on its expansion one would naturally expect to find connected with effort, and struggle, in some form or other. And so it has been here, of late. Catholic doctrines, practices, history, and connections with government, have become living and present facts, entering largely into the political movements of the day, and controlling in part, if not governing, the organizations of parties and platforms. This is what cannot be said of any other religion."

## LECTURES TO ROMANISTS IN HARTFORD.

The Board still continues to give public lectures to Romanists. The Rev. Mr. Leo, who has been engaged in this service for some time, recently delivered a series of lectures in the city of Hartford to the Irish Romanists, with happy results. The following Report will give a brief view of the course. Mr. Leo says:

"The period of my public labors among the Roman Catholics of Hartford has just closed. I commenced my course of controversial lectures in Touro Hall of that city, having first, by means of large placards and notices through the press, invited Irish and other Romanists to attend, and hear and judge for themselves. On Wednesday and Friday, the first two evenings that I lectured, from *four hundred to five hundred Roman Catholics* attended, and more than half filled the lecture-room. Protestants filled up the remaining space, so that the Hall was densely crowded.

"My first lecture was on that glorious old Protestant dogma, viz. "*The Bible the only Rule of Faith*," which occupied an hour and a half in the delivery. My second lecture had for its subject, '*Auricular Confession*,' and both were listened to by the Romanists with the closest attention. I repeat, that *four hundred Roman Catholics* in Hartford heard the right scriptural and Protestant views touching the above-named subjects.

"Then came the Sabbath, and the Romish priests issued a call of unusual solemnity to their people. My humble labors and myself were denounced and slandered by the surpliced creatures of the Pope, and 'all good Catholics' were warned 'that their faith was in danger' by 'heretics.' Of course, the cunning fellows meant only that *their 'craft' was in danger.*

"After such an outcry from the altar against the lectures, one would suppose that not one Romanist would dare afterwards come and hear me.

"But on that Sabbath-day, in that Romish chapel stood *two hundred* of my country-

men and women, who had already heard my first two lectures, and had been favorably influenced by them, and who replied to the priest's *tirade* by a skeptical shrug of the shoulders, as if to say, 'In troth, an' yer riverence, but it's not the thruth ye'r afther tellin' us, bekase why, we've heard him ourselves.'

"One brave Irish girl was heard to say, after mass, that 'if Mr. Leo gave five hundred lectures in town, she would go and hear every one of them.'

"The next week there was a great falling off in the attendance of Romanists at the lectures; but it was only a falling off on the part of the slavish and superstitious portion; for from *one hundred and fifty to two hundred* of those Roman Catholics who had heard my first two lectures, steadily attended to the close of the whole course.

"I have now to inform you that had not the priest interfered, every Romanist in Hartford would have attended my lectures. The good people of Hartford know this, and lay it to heart. Oh, when will *all* the good people of our country feel proper concern at this monstrous evil, that millions of men and women live among us to-day, desirous of hearing the Word of Life, and yet who dare not hear it, lest by doing so they should incur the displeasure of the Pope's priestly police!

"From a good deal of personal conversation with the one hundred and fifty Romanists above alluded to, I take pleasure in reporting that *not one of them* is now such as the priest would wish to see."

## A VIEW OF LABORS AMONG IRISH ROMANISTS.

A missionary in one of our Western cities, who has had much experience, thus writes in a late report, viz:

"Another month has expired, during which I have pursued my labors steadily, though often has my patience been severely tried. The priests have been around visiting among the parents of my Sabbath-school children, and the



result is just what I expected. The Sunday following there was a falling away of half the scholars, and a crowd of juvenile rowdies had gathered round the door, hooting, and yelling, and throwing stones. They would most probably have done some one harm, were it not that I told them, in language not to be misunderstood, that I would bring the police and have them 'taken up,' if they did not behave themselves. I made a short speech to them on the impropriety of their conduct, after which they gradually disappeared. Some of them had attended the school previously, and the books and papers I gave them they tore up. The children are all under the instruction of the Jesuits, and entertain, as they are taught, a deadly hatred of Protestants, or, as they call them, 'heretics.'

"I have still about *thirty-five* scholars, all Romanists with the exception of a few Mormons. These I hope will hold out, in spite of the priest. I am well received by their parents, and I trust good impressions have been made on the minds of some, through my humble labors. One man, I have reason to think, is deeply concerned about his salvation. I have had frequent opportunities of conversing with him. He is a man in comfortable circumstances, a fact which, viewed from a worldly point of view, would make his case more hopeful; for the poor are too often governed by hankering after the meat that perisheth, and in their eagerness to grasp at it, miss the real or substantial good.

"I have been so often deceived by beggars and treacherously dealt with, that I have but little confidence in the sincerity of their religious professions. However, we must deal with them gently and charitably, in the hope of doing them good; for the soul of the beggar is as precious in the eyes of

God as the soul of the prince; both are the work of his hands.

"But to return to this individual, let me say, that in the last conversation I had with him, in the presence of his wife and another Romanist, he declared, that 'although he was a *Catholic*, he found it very difficult to believe in some of their doctrines, particularly transubstantiation.' The other man who was present attempted to turn the Protestant religion into ridicule, but he did not succeed so well as he expected. He said he 'knew a religious sect in England, when he was there, who fancied they saw God at their meetings coming down through the roof of the meeting-house; and if there happened to be any person or persons present at these meetings who could not distinguish the presence of their Creator appearing in that manner, it was because sin had darkened their spiritual vision.'

"I replied that perhaps he was only caricaturing or misrepresenting the religious impressions of these people; for the things of God, I said, are hidden to the carnal mind, and cannot be seen by it, for they are spiritually discerned; and that in this sense they were perfectly right in saying that the spiritual vision of some was darkened by sin. But, I added, even though they were so fatally deluded as you have described them to be, yet you and your co-religionists are *more deluded still*, in believing that you *eat* your God. He made no reply, for it was true, and the feeling exhibited by the man of the house and his wife, was that of satisfaction in regard to my answer.

"The family that live in the next house to this family receive me also very kindly. The man and his wife are strict Romanists. They send their daughter, however, to my Sunday-school, and speaking, as they do, their native

tongue (the Celt) with fluency, they take the greatest delight in listening to the reading of the Irish Bible. After my Sunday-school was over yesterday, I was invited to the house by this couple, and requested to bring the Irish Bible, and read for them out of it the history of Joseph. I complied, and during the reading of this deeply affecting narrative the man was frequently in tears. So deep was the impression made upon his heart, that although he is, as I said

before, a strict Roman Catholic, he said it was a sin and a shame for those who would prohibit or contemptuously treat the reading of such a blessed book.

"Four more individuals met me at the door as I was leaving, and they wanted me to return and read more for *them*; but it was getting late, and I had other engagements on hand which prevented me from complying with their pressing and oft-repeated solicitations. On the whole, I feel encouraged."

### AGENT IN HARTFORD, CONN.

CHARLES HOSMER, Esq., is our Agent in Hartford, Conn., for the sale of the Society's publications. He will also

receive pay for the Magazine, and will take new names, and report them to our office.

### REV. WM. D. ROSSETER.

The Rev. WM. D. ROSSETER, District Secretary of the Society, has removed from his former residence, the city of Madison, to North Madison. His Post-

Office address is "North Madison, Jefferson County, Indiana," where he desires his friends and correspondents to address him.

## BOOK NOTICES.

A BOOK OF PUBLIC PRAYER, compiled from the Authorized Formularies of Worship of the Presbyterian Church, as prepared by the reformers Calvin, Knox, Bucer, and others; with supplementary Forms. New-York: Published by Charles Scribner, 337 and 339 Broadway. 1857. 12mo. pp. 360.

This compilation is drawn from the liturgies which were once almost universally employed by the Presbyterian Churches of Europe, and which in this country have been overlooked and almost forgotten. It is intended as a study for candidates for the ministry, for the occasional use of the laity, and for such ministers as incline to the *free* use of outlined forms of prayer. It also imparts much valuable and curious information on the subject.

HARPER'S SCHOOL HISTORY; Narrative

of the General Course of History, from the earliest periods to the establishment of the American Constitution; prepared with Questions for the use of Schools, and illustrated with 150 maps and engravings. New-York: Harper & Brothers, Pearl-street, Franklin-square. 1856. Medium-4to. pp. 450.

Whoever reads this title clear, especially if he be a teacher, and learns in addition that the book is prepared by JACOB ABBOTT, will say, "It must be just the thing!"

THE DOCTRINE OF BAPTISMS. Scriptural examination of the questions respecting, I. The Translation of Baptizo; II. The Mode of Baptism; III. The Subjects of Baptism. By Geo. D. Armstrong, D. D. Pastor of the Presbyterian Church in Norfolk, Va. New-York: Charles Scribner, 877 and 879 Broadway. 1857. 12mo. pp. 322.

We simply announce the publication of this work, which relates to one of the most important points still in controversy among evangelical Christians.

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jects of natural history, devices for destroying wild animals, etc. New-York: Harper & Brothers, Publishers, Franklin-square. 1856. 12mo. pp. 521.

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Dr. De Sanctis is a native Roman, and was once a parish-priest in his native city. He was a full-bred Papist, and filled many important and responsible offices and trusts. He is one of the few who have forsaken the Popedom without being spotted and blackened, as to his moral character, by those he has left behind him. He is a godly and most self-denying man, of great learning and experience in Popery and its workings. A more competent and reliable witness on such points cannot easily be found. We do earnestly hope that this book will have a very wide circulation. It is a most masterly picture of the concentrated and jesuitized Popery of Rome. By all means procure it, read it, and lend it. It is a prime thing.

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